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THE

NEW JERUSALEM MAGAZINE.

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SERMON FROM DEUTERONOMY XXIX. 29.

BY REV. THOMAS PECKHAM RODMAN.

"The secret things belong to the Lord our God; but those things which are revealed belong to us and to our children for ever, that we may do all the words of this law."

THE extent of divine revelation is the measure of human duty, and our acceptance of the divine gift includes acknowledgment of our obligation to keep the divine law. The reason why the things that are revealed belong to us and to our children for ever, is, that we may do all the words of this law. We are endowed with heavenly knowledge that we may enter upon a course of heavenly discipline. A tree stood in the midst of Eden, of which the keepers of the garden were forbidden to eat; but the abundance of paradise, except the fruit of that one tree, was a free gift to them. That tree was the tree of the knowledge of good and evil. They were to listen to the voice of God to learn good and evil. To come into a state of knowing good and evil, without divine teaching, was not permitted them. There was a reservation of secret things: there was liberty in things revealed, and according to revelation they were to live. As it was in that beginning of divine deal-

ing with men, so it is now, and so it will be for ever. Some things are veiled, some are unveiled. The veiled things are God's; the unveiled things are given to us by him, to be employed in his service.

Of the reservation of secret things we may be assisted in forming an idea, by remembering what is said to Israel just before this declaration, that some things are hidden from man, and others made known to him, that he may become a doer of the divine law: for we find that this declaration is at the end of a series of prohibitions of idolatry, and of dissuasives from cherishing idolatrous desires; and it can be seen from a very cursory survey of the institutions of idolatry, wherever they are to be found, that their chief characteristic is pretended familiarity with divine secrets. The priests of Egypt were magicians. They displayed the wonders of their enchantments when Moses performed miracles; but there was a wonder at last, at the sight of which they were astounded: it was inimitable; and, when they saw it, they exclaimed, "This is the finger of God." They were forced to confess that there are secret things that belong to God; that it is impossible by human searching to find him out; and that the utmost power of man cannot approach Omnipotence. What they did, they did they knew not how; and, growing more and more astonished at their unexpected success in their impious attempts, they were at last stupefied by failure: and their inability to do in one instance what they pretended to be able to do proved their ignorance of the source of their ability to do what they had done. The priests of Baal were magicians; and, like the priests of Egypt, these Canaanitish priests pretended to know divine secrets. All the idolatrous nations round about Israel were addicted to magic. Astrology, soothsaying, witchcraft, were all of them practised by the priesthood, male and female, that belonged to the religious establishments of these nations. The Israelites were themselves inclined to magical practices; and, because they were inclined to them, they were warned against them: and to all the warnings against idolatry were added urgent appeals to their sense of the great wonders which had been wrought for them, and a charge to keep the law

and the testimony, and to give no heed to enchanters and wizards. All these charges we find in the law and in the prophets.

From all that is said in the Scriptures of the close connection between idolatry and enchantment, we may learn that a disposition to pry into secrets which are desired to be known, that by the knowledge of them we may foresee the future, have conscious communication with those who have left this world, make ministering spirits our familiar companions, win evil spirits over to subserviency to our purposes, when we entertain hopes in which we know that good spirits can take no share, — a disposition to grow wise, not by listening to the words of the Lord, but by artificial intrusion into the spiritual world, — is one which is incompatible with wise-hearted and ready obedience to the Lord our God; and we see, too, that these practices are known to have been common in all the idolatrous nations around the Israelites. We see also that the Israelites themselves were inclined to associate with those who were addicted to these practices; that some of the kings of Israel set up idolatrous worship; and that Saul, whose crown passed out of his own lineage, and rested upon the head of the young shepherd who was anointed by the prophet at the command of the Lord, resorted to a woman who pretended to hold intercourse with the dead by means of enchantments, thus practising the arts of idolatry; and that, thereafter, his way was towards destruction.

Seeing these things, we see what it is to act contrary to the principles set forth in the declaration, that secret things belong to God. Obedience consists not only in listening to the words of the Lord when he speaks, but in unquestioning silence when he does not speak. His words are laws; and the things concerning which he speaks no words are secrets, whose sacredness it is disobedience to invade. Idolatry, such as prevailed around the Israelites, was a system of attempts to intrude into divine secrets; and a disposition to intrude into divine secrets is a disposition animated by the spirit of idolatry. It is a disposition that shows itself in attempts to foresee the procession of our fate, and in attempts to become familiarly acquainted with

the dwellers in the spiritual world, and to ascertain their personal condition, and their personal relation to us. These are things which the Lord conceals from us out of regard to our freedom; for it is only in freedom that we can become doers of his laws. And, that we may understand something more of the nature of his reservation of secret things to himself, let us contemplate the Divine Providence as it is described in the Word, and call to mind some of the teachings of the Word respecting the connection between our lives and the lives of those who have left their material bodies.

The Lord says to his disciples, that the hairs of their heads are all numbered; that the divine care that is exerted over the birds of the air and the lilies of the field is exerted over us. The fowls, that neither sow nor reap, nor gather into barns, are fed by our heavenly Father. The sparrow, that sustains its little flight from its nest and back again, laden with food for its brooding mate or for the unfledged young ones, is upheld by the same Power that weighs the mountains in scales, and the hills in a balance, — who spreads out the heavens, and tells the number of the stars, and calls them by their names; and the sparrow that falls is regarded by the eyes of Him who brings princes to nothing, and makes the judges of the earth as vanity. The flowers, that make us wonder at their annual bloom, and delight us with their beauty, are memorials of his care for us in all the vicissitudes of our outward and of our inward life. In the words of the Lord himself, and in the words of those who wrote of him before he came as a man into the world, we are assured of divine foresight of all our life, and of divine provision for all that is requisite for us in any part of it, in this world, and in the world to come; but not a word ever fell from the lips of a prophet, or from the lips of Him in whom all the prophecies are fulfilled, to warrant us in expecting to be indued with foresight, so as to know what is to come upon us, and how we are to be made able to bear what may come. It is good to feel that changes are to be expected; it is good to feel that permanence is not to be counted on in this world; it is good to be prepared for evil to come; it is good to hope for better things, — things more to be desired even for the natural life; it

is right to lay up stores of suitable things for the successive periods of life, — in childhood, to prepare for usefulness as men; as men, to lay up comforts for old age, and possessions for posterity; it is good in the passing season of the year to do what is needful for readiness to meet the next in order: for we have our various work to do; and, while we are doing it, we can best wait for the manifestations of Divine Providence in the events of life. Then we have a healthful regard for the present, and we have right feelings as to the future. We live in obedient attention to what is revealed, and we do not disobediently perplex ourselves with thoughts of what is secret; we wait for the Lord, not in idleness, but in diligent attention to what he has intrusted to us; we occupy till he comes the talents bestowed upon us, not burying them in fear of a hard reckoning, nor squandering them in reckless disregard of the day of account; we wait for the Lord to pass by, and, when he has passed by, we can see him from behind, and observe his footsteps, as Moses did when he was hidden in the rock that he might see the divine glory. What then took place signifies that we cannot be permitted, without spiritual injury, to foresee the things that the Lord has ordained to come to pass, but that we can be made able to review the order of his providence; and, even in this life, we may review it to some extent. We can see, even in the limited vision which on earth is permitted to us, that some things which we desired might have been injurious to us, and the good of disappointment can be acknowledged, and we can see how what we dreaded has been made conducive to our benefit. But these things are few in comparison with those that we shall see when the work of our bodily life is ended. Then, in the course of our life after death, when we shall retrace all the way that the Lord has led us, we shall see how the things of this world are made subservient to those of the world to come.

A life contrary to the one of which a glimpse has now been given — a life of anxious curiosity about future events — is an idolatrous life. It is such a life as Israel was prone to during all the days of Moses. They feared what was to come; and, when relief from fear was afforded, they broke the laws enjoined

upon them in receiving it. They murmured for food; and, when it came abundant as the rain from heaven, they distrusted the promise of a daily supply, and gathered more than the wants of a day required: and so they dishonored the word of the Lord; and, in departing from the way of trust in him, they turned aside to worship idols. Even in coming down from the mountain, Moses heard the music of their idolatrous worship. And we are like faithless Israel when we are anxious for the morrow; and sometimes we are prone to question the future in ways that openly appear like the witchcraft and idolatry of old time.

But it is oftener in the indulgence of an unhealthy curiosity about the spiritual world that we do things that tend to bring us into states of mind like those of idolaters and magicians, and which are signified by what was done by the priests of idolatry, and by those who resorted to them. There is a life after death, and to be assured of it is a healthful thing for us as receivers of eternal life. There is a real connection between us who are in this world and those who live only in the spiritual world, and it is a healthful thing for us to be aware of it. We ought to feel, that, when we are diligent in well-doing, angels and good spirits have delight in the states of our inner life, and that they minister to the welfare of that life; that their satisfaction is promoted by our steadiness in pursuing the right way; and that, while we persevere in it, they help us. Our lives are an ultimate or basis for theirs; and the improvement of society on earth, the prevalence and establishment of good principles, heavenly principles of conduct, make heaven a happier abode for those who dwell there. We have ministering angels; and good spirits too, who are preparing to become angels, having lived on earth in the endeavor to keep the divine commandments, are made able to minister to the sustenance of our inward life. These good spirits, whom ordinarily we cannot see nor hear, nor perceive to be in direct communication with us, may *sometimes* be conscious of their connection with us, and we may sometimes be conscious of it too; we may sometimes be brought into states of ability to see and hear them, and their memory of this world may be opened, and we

may converse with them: but this is not common, and to seek by any means to bring ourselves into visible communication with them is not conducive to our spiritual health. Ordinarily, they who are appointed to minister to us know only this, — that they are connected with a mind whose affections for good things they can quicken, whose affections for evil things they can temper and mitigate, whose heavenward tendencies they can promote, whose tendencies to unheavenly things they can help to restrain. Encouraging us to all good, dissuading us from all evil, they perform their work as ministering angels and ministering spirits; and their connection with us personally is a secret to them and to us. Enough is known to us to encourage us in well-doing: for we know that the Lord appoints heavenly helpers to aid us in our work of departing from evil, and doing good; and we know, that, by perseverance in doing what the divine commandments require, we become permanently associated with our helpers; we are learning to love what they love, and preparing to live with them for ever after death. We know, too, that, by neglecting our duty, we are yielding to the influence of other spirits, evil ones, who are attendant upon us; for, as we have angels and good spirits who love to help us, we have evil ones that desire to hinder us. If our consciousness was open to the continual presence of the good, so it would be to the presence of the evil; and the conflict would be so disturbing to our reason, that we should be unable to determine any question of duty, and to direct our course in life according to any principles of conduct. But, as it is, we can live in freedom, and we can choose between good and evil; we can be diligent in doing the words of the law of the Lord.

The action of Divine Providence and the influence of the spiritual world are things on which we are permitted to reflect, and which we are permitted in a certain way to feel, but which are not, according to the divine laws of order, allowed to become subjects of our open experience; and the arrangement established by the Lord in these respects is for the purpose of preserving our freedom, our rationality, our ability to exercise a voluntary choice between good and evil, and to maintain a

steady progress in the knowledge and understanding and practice and love of goodness and truth. We could not be free, we could not be rational, without this wise and good arrangement; and we may see, if we will only look at the history of the past and at the course of the present, that all invasions of this arrangement, from the times of the Israelites down to this day, have been accompanied by obtusion of the moral sense, and weakening of the judgment in all the affairs of human life, not only in spiritual concerns, but in all that we have to do as men of this world, as well as of the world to come.

The preservation of human freedom by the reservation of secret things is to the end that man may become truly obedient to the divine commandments which are set forth and illustrated and enforced in the things that are revealed, and which, in distinction from the secret things, are man's possession. These revealed things are for us and for our children. We are to confirm ourselves in belief in the Divine Providence; we are thus to learn contentment, diligence in business, and steady improvement of our condition in all things, natural as well as spiritual; we are to learn how to bear what befalls us, and to expect changes of every kind, prosperous and adverse; we are to confirm ourselves in belief in the life after death; we are to live as those who are the objects of attention to the dwellers in the spiritual world, — the good there and the evil there; as those with whom the departed have a real connection, in whom the good have satisfaction, and to whom they can give assistance. All that we know of the Divine Providence and of spiritual influence is made known to us that we may more diligently keep the divine commandments. In learning more about these revealed things, and in teaching them to our children, we shall add to the comfort of our own lives and theirs in this world and in the world to come.

Keeping the law enjoined upon us in the declaration, that the secret things belong to God, but the things that are revealed belong to us and to our children for ever, that we may do all the words of the law, — keeping this law in its obvious literal sense, we shall be prepared to enter into the enjoyment of things in

its various internal senses. We shall know that there are depths of the knowledge of the Lord to be opened to us for ever and ever. These are the secret things that belong to God, but which he will from time to time unveil to us. We shall see in all new states of life — which are to past states of life as children to parents — something that shows the effect of things experienced in former states; and so we shall advance to greater knowledge of the Lord, and become more and more his worshippers. Being freed from all that is idolatrous, all that belongs to a state of being puffed up with a fancied possession of what is not our own, we shall grow in the life of heaven; we shall wait for things to come; we shall intrude into no society for which we are unprepared; we shall be ministered unto from above; and, by the ministry from above, we shall be effectually called to go up higher.

REMARKS UPON SATURN'S BELT.

Saturn's belt, or "ring," as astronomers call it, has sadly misled them, from the first invention of telescopes. Every schoolboy now-a-days learns about it, and that it is a belt. We can easily form some idea of it by imagining a circular piece of paper or thin pasteboard a few inches in diameter. Cut out from the middle of this about two-thirds its diameter, and you will have something very like a miniature Saturn's ring, with a thickness about in the right proportion. Put in the middle a white ball, about two-fifths the diameter of the original ring, and you have a small Saturn to go with your ring. (Let the color of your ball and ring be about of the same intensity.) If you carry this arrangement off about five thousand times its diameter, and have it enlightened so that you can see it, you will have a picture of this planet as seen with the naked eye at about our distance from it. You must bring it nearer in order to see

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any thing distinctly. Saturn, to the eye alone, looks like a bright point. But you may turn your paper ring edgewise to you; then you will see only the ball: Saturn looks so sometimes. Or you may incline it slightly; never so that you can see the whole of the ring, however. The rings of Saturn are quite nearly in the same plane in which the Earth is with respect to the planet.

When telescopes are used, the effect is to bring the objects seen nearer in appearance to the eye than they really are. If you look at your image of Saturn (if it is a foot in diameter) from a mile's distance, you will see it but as a bright point. Bring it nearer; it will seem, at first, like a bright but very small disk: nearer still, it will seem to lengthen out, but not grow broader. With the earliest telescopes, which were very feeble, Saturn was seen thus; and so the early astronomers thought the planet egg-shaped. When they made better telescopes, and brought it still nearer, they imagined they saw two satellites, one on each side. (Our model will easily show how this happened.) Then it was thought to have handles attached to it; and finally the grand discovery was made, that all these deceptive appearances were caused by a bright ring.

Saturn's rings now fell into the hands of the mathematicians, and fared no better. Laplace thought them solid; but such a figure, if solid, would be in unstable equilibrium. What this is we can see easily. A hoop standing upright will stand firm, if it is not too thin, or moved too much; but move it a very little, it will fall: lying on the ground, you must lift it up to move it. A top will lie on its side, because it cannot fall any farther. On its point it can be made to stand, because it cannot rise any higher; but it is in imminent danger of falling, unless you keep it constantly going: if you do so, it will tend, not to fall, but to rise, and it cannot rise. When gravity, which pulls it down, gets the better of centrifugal force, which keeps it up, it will fall. Now, a single planet revolving around a sun, or a moon around a planet, can keep in equilibrium; but a solid ring would tend to sway backwards and forwards, especially if regular. So Laplace, who thought Saturn's belt solid, thought it must be loaded on one side, — must have, as it were, a little

moon attached to it to steady it. But it has been lately shown by Mr. Bond and Prof. Peirce, that this would not effect the object. Moreover, the belt breaks up occasionally; is, in fact, not solid, but liquid. It was at first found out that there were two of them; then that other divisions sometimes occurred, so that it must be something in the nature of fluid; and attempts are now made to investigate its nature.

Within the belt there is an obscure ring, discovered by Mr. Bond, of Cambridge: this is between the brighter ring and the body of the planet.

We can form but a very indistinct idea how the belt, or belts rather, look from the body of the planet; nor do we know in what part of the planet the inhabitants live. Dr. Lardner has drawn out with great pains an article on the appearances of the belt and the satellites, as seen from the body of the planet in different latitudes. But it seems not probable that inhabitants live very near the poles, on account of the great distance from the sun. Their equator would be, or might be at least, quite temperate; and so, as the planet is very large, it is very possible that those parts of it only are inhabited. Swedenborg's account of the astronomical phenomena there relates simply to the ring. He says it does not appear from the planet as a ring, but only as something snowy in the heaven in various* directions. Now, the people near the equator of Saturn would see the outside, bright ring, through the inner or dark ring (which Mr. G. P. Bond has assured me is somewhat nebulous or cloudy, so that it might hide the outer ring as a cloud does the sun). The inner ring is seen from the Earth only in a very slight degree of thickness; but, from Saturn, as a mass of cloud thousands of miles deep.

If the inner ring is very rare, it would seem dense, being so thick. Some idea of this inner ring may possibly be got from the zodiacal light near the Earth. In certain seasons of the year, there is a light, visible after sunset, called the zodiacal

* I do not imagine this only to mean that the outline of the belt is seen in different directions at different times or from different places, nor that the ring is merely seen in various disconnected portions like scattered clouds. The Latin is "dicebant quod id illis non appareat ut cingulum, sed solum ut niveum in cœlo varia directione."

light. Not much was known about this till lately: but the present notion is, that it is a nebulous ring around the Earth; and it decidedly appears as somewhat nebulous or cloudy, perhaps we may say snowy. It is like the dark ring of Saturn, more than any object with which we are acquainted.

There is no scientific evidence as to how the bright ring of Saturn appears to the inhabitants. To the eye it seems brighter than the ball of the planet; but a photograph of it cannot be so soon taken: it is not so bright to the chemical process, — has not so much effect on the materials used. It, and not merely the cloudy belt, may be the object seen from Saturn; but yet against what Swedenborg says there is no argument, and in favor of it are the considerations mentioned above.

T. H. S.

DIVINE PROVIDENCE.

While by one class of people the very existence of a Divine Providence seems to be practically denied, the ideas of those, on the other hand, who acknowledge it, seem to be obscure and incoherent. Very often we hear the ways of Providence spoken of as dark and mysterious. A part of this mystery may be removed by a just consideration of the ends or purposes which the Divine Providence has, and must needs have, in view, in its dealings with men, — by a consideration of what ends Providence is seen to have in view, when viewed in the light of true doctrine; for false doctrines respecting the Lord's character must force upon us false views of his providence. For example: When the doctrine is believed that the Lord elects some to the enjoyment of heavenly felicity, and reprobates others to eternal misery, then his providence is put in a false point of view; since the salvation of men is the great object of the Divine Providence. So it is, also, when the regeneration of man is supposed to consist in the imputation of the Lord's righteousness to him, by which he is made a new creature in God in an

instant of time: for, in this case, the means by which the Lord actually leads man from evil to good, thus to himself, are altogether overlooked, and made nothing of; whereas, in fact, they are most manifold and wonderful, and constitute a most essential part of the Divine Providence.

Swedenborg's treatise on the "Divine Providence" sets forth the whole subject in clear light and in a most interesting manner to those who are disposed to believe in and love the providence and guidance of the Lord over human affairs. Among the things there shown respecting the Divine Providence is this, which is one of leading importance; viz., that the Lord, in his dealings with men, looks immediately at what respects their eternal state, and regards temporal affairs only so far and in such a manner as they conduce to this end.

It is, in the first place, taught in the writings of the New Church, that the Divine Love desires to impart eternal happiness to all, but that every one receives as much as he can be led to receive in freedom; thus that all are saved who are willing to be saved, or who will permit the Lord to lead them to happiness. This being the case, it follows that the works of his providence are the means by which he seeks to accomplish this end of his divine love, — the means by which he leads men to put their trust in him, and to look to him as the only source of true happiness. In doing this, he does not consider what is merely good for us to-day, or what is good for us in this life only, — that is, what will make us happy in this life, — but what will lead us to the greatest degree of happiness we are capable of enjoying in the life to come. Therefore he tells us that in this world we shall have tribulation, because he knows that sufferings of some kind or other are necessary to weaken and break those worldly affections which prevent us from receiving heavenly affections; and he desires that we also should know and understand this. He desires that we should be sensible that the gratification of worldly and sensual loves is not true happiness, and that we should therefore allow him to lead us away from these, to receive such happiness as he has to give. And because we, in the worldly and sensual state in which we are born, cannot understand what heavenly happiness is, and

therefore cannot desire it from any knowledge of it, he desires that we should put childlike confidence in his words when he tells us of the gifts which he has to bestow on them that follow him; and also gives us the means of understanding rationally, to some extent, what he is doing for us, and what he is desirous to give us; so that we may be the more ready to submit ourselves to be led by him, and to co-operate with him in such things as he commands, and gives us ability to do.

If, then, we see things happening to ourselves and others very differently from what we imagine they ought to happen, let us remember that it is internal, unseen, future, and eternal things towards which the operations of the Lord's providence are directed; and that the external view which we are at best enabled to take is but a partial and incomplete one, insufficient to qualify us to judge of what the present state or the eternal welfare of any one requires. But when we know that such is the end of Providence, and when we know that there are in the mind of every one evils to be removed, pride which needs to be humbled, unbelief in the Lord which needs to be put away, worldly affections which need to be broken, &c., — if we believe this, we shall be often able to see and to confess that the Lord has been doing good for us and others when he has permitted us to be afflicted; and then, if we know also that he does not permit any one to suffer, unless that he may do him good thereby, we may understand that it is not the most evil who are most afflicted in this world, but those who need it most for their future welfare, and those who will profit most, and suffer themselves to be corrected by it.

For those to whom it is granted to become rich and prosperous, we may be assured that it is not the gratification of their love of this world which the Lord regards, but because he knows that it will be for their spiritual good. They may not be saved, and come into heaven; but the Lord sees with respect to them, that, if their love of riches were not in some measure gratified, they would become more vicious, and commit sins which would insure to them a far more grievous degree of future unhappiness than otherwise. On the other hand, if they are such as are to be saved, their love of riches may have

inwardly in it a love of doing good to others, which makes it good for them to acquire and enjoy wealth; because Providence withholds no real good from any one.

Those, on the other hand, to whom worldly possessions are denied, are those who can be kept in a more humble, submissive, and obedient state without them; whose trust in the Lord would be weakened thereby, or whose natural pride and haughtiness would be aggravated, and their capacity for eternal happiness diminished, thereby.

Thus a part of the mystery by which the dealings of Providence naturally appear to be invested is solved: yet not all of it; because our own internal states, and those of others, are too little known to us to qualify us to judge of what we or they need to have done for us to save us from hell, and prepare us for heaven; and, indeed, because the wisdom of the Divine, by which the operations of Providence are directed, is infinite, and unsearchable by any human or even angelic intelligence.

But let a few more examples of well-known cases, in which we are apt to regard the ways of Providence as specially mysterious, be taken, that we may see what can be learned respecting them through the application of true doctrine respecting the Lord's providence.

When we see a person taken away by death in the full exercise of his powers, and cut off in the midst of a life of usefulness, we are apt to wonder that so useful a career should be thus brought to an untimely end. It seems to our natural minds a loss which cannot be repaired. But when we learn from true doctrine, that the life of the other world is not a life of idle enjoyment, but of more exalted usefulness than this, we shall not wonder if the man who has faithfully performed his uses, and has lived unblamably here, should soon be removed to a world where he can more fully exercise his love of usefulness, free from the fetters of the material body.

There is a right time for every one to pass from the natural to the spiritual world, which is known to the Lord alone. Some linger here a long time, and endure all the discomforts and decrepitude of extreme old age; others are taken in the fresh-

ness of infancy or the bloom of youth. None of this is arbitrary; for that work of regeneration by which man is prepared for a home in the heavens is not an act of instantaneous mercy, which may be granted at any time, at the good pleasure of the Lord, but a work to which every most minute arrangement of the Divine Providence, and every act of man in shunning evils, and co-operating with the Lord, even from infancy to old age, contributes something. So long as a man can be led to renounce something of himself, and to receive some new good from the Lord, by remaining in this world, so long he is permitted to remain; but if, on the contrary, it is foreseen that life in the world can be no longer for his spiritual benefit, and especially if it be foreseen that he would be induced to confirm some new evil in himself, from which he must suffer detriment to his eternal state, then he is taken away. With respect to those also who are not willing to be regenerated, the Lord takes them away just at the time when he knows it will make their future state more tolerable for them; for to them also is he merciful: he knows the strength of their inclinations to evil, and moderates them as much as possible, and withdraws them from their evils as much as possible; and, so long as a life in this world may be to some extent conducive to this end, through the sufferings and misfortunes which they are here permitted to undergo, or through the substitution of milder for more grievous forms of evil, just so long is it seen to be good for them to remain here.

Oftentimes, when we see that things which at first appeared unfavorable and adverse to us, in a worldly point of view, prove, on the contrary, advantageous in the end, we say to ourselves, this is a favor of Providence. It is so; for all things are under the divine direction. But let us not imagine that our worldly advantage is thought any thing of as an end, by the Divine Providence, in comparison with our eternal good. But it may be good for us to acknowledge the favors of Divine Providence on this low, worldly plane: far better is it than to deny and reject it. It may be that by this acknowledgment we may be at length led to acknowledge it in higher things, — in matters which relate to our spiritual and eternal welfare. The Lord

accommodates himself to our states, and meets us where we can receive him, — on a low plane, if we cannot receive him on a higher one. But, wheresoever he meets us, it is his constant effort to draw us up nearer to himself. To acknowledge and to know him is what he wills that all should do; and, to those whose eyes can be opened to see, he manifests himself in his providence more and more plainly, as he sees us removed from the danger of profaning this knowledge by selfish rejection of his leading. Were it not for this danger, were all willing to see, to acknowledge, and to follow him, he would most gladly visit all with manifest tokens of his presence and mercy; but, because this is not the case, he permits men to become and to remain so blinded as scarcely to acknowledge his existence, much less his omniscient and omnipresent care and watchfulness. It is much better for their future state that they should remain thus blinded, than that they should see, and afterwards reject, his guidance.

And because the natural mind — the part of the mind which concerns itself with the things of this world — is not, of itself, disposed to see and acknowledge the Divine Providence, therefore the Lord does not give such manifest tokens of his government in the natural world as to compel belief, but only so far that man may rationally form conclusions in favor of Providence from a spiritual principle within, by which he is disposed and made willing to acknowledge. When thus disposed, abundance of favoring proofs present themselves, even in natural things; but, if not disposed, the spiritual sight being veiled, then all things can be interpreted in favor of human prudence and of chance. D. H. H.

REMINISCENCES OF THE NEW CHURCH IN BOSTON.

[The articles by Miss Cary, "Early Recollections of the New Church in Boston," are the occasion of the following reminiscences by a gentleman who has now been a reader of Swedenborg for fifty years, and who was identified with the early history of the New Church in this city. He was, we believe, a not unfrequent contributor to the early volumes of this magazine. We think that the very first article in the first volume, "Thoughts on Revivals in Religion," was from his pen. We doubt not that our readers will be pleased to see the initials of one from whom we should always be glad to hear, whenever his health and leisure permit.]

The reminiscences of Miss Cary, respecting the early days of the church, have led me to think whether I could add any thing worth remembering. Her experience, indeed, anticipates mine by many years, as I did not commence the reading of Swedenborg till January, 1808; but I believe, that, after the departure of Mr. Hill, there was a long interval barren of external events. The New Church came noiselessly into the world, without the help even of preaching; and its few early members, both in Europe and America, were widely scattered, and, in a great degree, ignorant of each other. The first, and even many of the second generation, at least in this vicinity, were not of that class whose "faith comes by hearing." Nearly all of them had derived their knowledge from books, and books alone; and were already confirmed and established in the faith before any preacher appeared among them. That even so small a numerical progress should have been made, in the absence of all usual means, without external evidence, and in direct opposition to the world around them, has always appeared to me extraordinary, if not unprecedented.

The early readers, so far as my knowledge extended, were generally quiet and unobtrusive; not disposed, perhaps, to conceal their sentiments, yet not ostentatiously to display them. Those who made any efforts to impart the truths they had received were in general soon led to relinquish the attempt by the incredulity or disdain with which their communications were repelled. They were acknowledged, by the condescend-

ing liberality of their contemporaries, to be *good* people, though weak to a degree little short of fatuity. The depth and strength of their convictions, however, derived from solitary reading and reflection, independently of the religious communities with which they were in external association, rendered them in a great degree indifferent to the judgment of others. As they had little or no knowledge of one another, and consequently no religious or social meetings, either on the sabbath or other days, they attended, for the most part, the various churches of which they had been previously members.

Miss Cary has mentioned Mr. Hiller as one of the earliest receivers. He was my mother's only brother; and, as our families were always intimate, I can remember him from my childhood. I have no means of ascertaining the precise time at which he obtained the books. I can only recollect that I heard the name of Swedenborg often mentioned, and knew of my uncle as a reader of his works, when I was quite a boy. I have been told that the treatise on "Heaven and Hell" was first sent to him by his pastor, the late Rev. Dr. Barnard, of Salem, as the work of an insane man. Mr. Hiller was collector of the port of Salem, to which office he was appointed by President Washington, and which he retained till displaced, on political grounds, by Mr. Jefferson. He afterwards removed with his family to Boston, where he formed a connection with the late Mr. Samuel Hall in the bookselling business. In a few years the copartnership was dissolved, and he removed to Lancaster, where he resided with his son-in-law, R. I. Cleveland, Esq., for the remainder of his life. Mr. Hiller was an intelligent and decided receiver. He imported all the translated works of Swedenborg, and from his library I procured them.

His daughter, afterwards Mrs. Prescott, began to read soon after he did. Having a quick mind, and holding a ready pen, she opened a correspondence with my father, who was at that time somewhat in the negative principle, advocating the testimony and the works of Swedenborg. The correspondence was carried on for some time with considerable animation on both sides, but ended as most controversies do. Her arguments failed to convince him; and his, of course, had no effect on her.

He survived this period nearly forty years; and in the latter part of his life, after reading nearly all the works of Swedenborg, and associating much with the members of the church, became almost, though not altogether, such as we are.

My aunt, Mary Hiller, was also one of the early readers. Her singleness of mind, and habits of active though unostentatious usefulness, greatly endeared her to us all, and made her always ready for the Bridegroom's coming. She died of apoplexy, after a very few hours' sickness, in August, 1828.

The change which has taken place during the last half-century is nearly unimaginable to the present generation. We now hear almost universally the name of Swedenborg, at least as a philosopher, mentioned with honor; and the church occupies a respectable standing in public opinion. Still, though the members of the present day have many advantages not enjoyed by their predecessors, it is to be feared that they may not be so diligent in the reading of Swedenborg as those were who had no other teacher; yet no preaching or collateral reading can supersede the necessity of this. H. G. F.

NOTICE OF AN ESSAY ON CLASSIFICATION BY LOUIS AGASSIZ.

No. V.

The laws of nature differ from the laws of life, which men have to learn and obey, in the manner in which they are received; but they have the same source and the same essential characters as laws. The former are obeyed without thought on the part of their subjects, and without free choice; and, if they are viewed entirely apart from their origin, they become mere "conditions of existence." The laws of human life apply directly to thoughts and feelings; and, when we trace them to their Giver, we find that, in the beginning, they spring from feelings, and are shaped to thoughts. In their source and in their application they are human; and, in the light of the New

Church, we see that they are the very form of human existence, — of the Divine Human existence in their origin, and of finite human existence in their application to man.

The laws of nature, too, in their origin, are the laws of feelings and thoughts: they are made by the Creator to accomplish his purposes, and each springs from some affection of his love. They are shaped by his wisdom, and each is an expression of his thought. Their relation to thoughts and feelings does not rest here: they are made for man, — for the growth of his soul, and for the formation of his will and understanding. There is not one of them but what refers for its end to something in him, as for its source it refers to something in the character of God. They shape the materials and control the operations of the body in which the soul dwells, and through which it feels all its outward delights. They give all the innumerable forms to things, from which each human thought, when it is ultimated, takes its own form, and the outward form of words in which it passes from mind to mind. They shape the outward vessels which receive the delights of the soul as they pour through the pathways of the senses. Beauty in form and color they give to the delights that flow through sight, beauty of sound to the delights that flow through hearing, and beauty of fragrance to the delights that flow through smell; and they make the bread and wine delightful to the taste, at the same time that they are making it good to sustain the body. Again: they come to the soul as subjects of thought; to observation, to generalization, and to the deepest analysis, they yield a never-failing flow of truth. As the mind follows the stream upward, it rises at the same time towards the Fountain of its own being; and the fitness of these laws to the mind is never lost in the ascent: for they and it have come from the same Source; and the character of the same Creator is stamped upon the manner of descent, and upon the existence of each stage of it, in both.

The Word is the Divine Truth itself addressed to the understandings of men. Much of the language through which it comes to us is taken from nature: not only words, but expressions, and extended ideas in the letter of the Word, are taken

thence. How is it that the Divine Truth, infinite and perfect, can flow into such finite vessels, and, through them, to us? It is because nature itself is formed by the same truth. Its being is from the Divine Love; its form from the Divine Thought, or, what is the same, the Divine Truth; its laws make up the order which God has given to things in shaping them to his ends; and as his ends flow from the very nature of his love, so the laws that fulfil them take their existence in his thought, and their character from its character. It is this correspondence between the works of God, and the affections and thoughts which gave them birth, that enables them to yield words and expressions and ideas for the letter of the Word.

God himself once lived in the world. He from whom all nature exists came and dwelt in the midst of it. Food which had been formed in nature sustained his natural life. Whatever was beautiful and good in nature delighted his senses. Amid nature he grew, and waxed strong in spirit. All that nature does for us it did for him. This could never have taken place if the order of nature did not preserve the image of the order of the Divine Life from which it springs. The laws of the order of nature are not arbitrarily created out of nothing, but their character is derived from the very nature of the Truth which frames them; and that is why they could make one with that Truth, as the body makes one with the soul, and could yield to it the fit forms through which it might become flesh; and this is why they are fitted to be so intimately connected with the growth of the finite human soul.

The common view of the relation between nature and the Creator is, that being was imparted to things at the time of creation, and is now innate to them; and it is common to look upon the least changing things as the principal storehouse of this being. Thus men look to the hills which seem to be everlasting, to the rocks, and to the solid earth, as existing from being given to them in the beginning, and retained till now. It is hard to hold the same view of the changing forms of the two higher kingdoms of nature; and so their life is supposed to be raised in some way or other from the kingdom below. Vegetable life is supposed to spring from certain combinations

of mineral forces, and is itself called a force, — the vital force of plants; and animal life is supposed to spring in like manner from new combinations of vegetable and mineral forces. In this respect, the sun is classed with the mineral kingdom; or, at least, it is believed to unite with the forces of that kingdom in producing the life of animals and plants.

Very much of the active labor of the philosophers of nature is devoted to searching for the passage of life from the lower to the higher kingdoms of nature. It would be difficult, for example, to find a modern treatise on organic chemistry, which does not express the hope or the settled conviction that the causes of the combinations of vegetable matter, and the laws which govern them, will be traced to the operation of mineral forces, aided by the heat and light of the sun. But, under the providence of the Lord, the results of scientific labors are leading in an entirely different direction. The earth, which seems to be so quiet as to be the fit permanent storehouse of being, is found to be itself ever changing, ever varying, never at rest. The very crystals of the rocks are found to be going through a series of changes affecting their whole existence: the analysis of any one of them shows us its present position in the journey of its life, but tells us of no resting-place for it. A few bodies in nature are called simples, because they have not been divided into any simpler forms of ponderable matter; and they seem to have a fixed and definite character of their own: but this rest is the result of the equilibrium of varied active forces; and every analogy indicates that it is only an appearance, which we cannot dispel, because of the imperfection of our means of observation. There is, then, nowhere, even in the mineral kingdom, a permanent form of being; and the laws of matter are laws of change. Could this be, if being were innate in things? Could innate being pass in this way from form to form, without any resting-place?

Some philosophers of nature, who are impressed with the distinctness of the kingdoms, and parts of kingdoms, of nature, refer to each its own being. A species of plants, for example, is supposed to have its own life within itself; and this is supposed to be transmitted from generation to generation through the seed. This view is often expressed in language like this:

"The seed has in potency the life of the whole plant." But could the same life with the same character cause the seed to sprout, the blade to spring up, and the new seed to ripen? Or could the same life shape the materials of the egg, and animate the full-grown, active animal?

There is no innate being. Things are vessels receiving their being constantly from God, and the vessels are moulded and fitted each moment for this reception by the same thought and for the same end which pours their being into them.

Animal life takes materials from the world without, and moulds from them the outward form in which animal instincts and delights dwell. Vegetable life clothes itself with a material garment, which it weaves from the earth and air and water and the sun's rays. Mineral life makes all the varied forms and combinations of the earth and air and water from a few apparently simple substances, and it undoubtedly forms these substances by acting into still more simple vessels. Whence these more simple recipients of inflowing life are derived, can never be learned by direct observation; but it is, we think, clear to reason, that they are from the sun. It is well known that the growing plant derives a part of its substance from the sun's rays, and this an essential part; for when vegetable tissue gives up its heat and light, as it does in burning, it is destroyed, and what is left is purely mineral. When the heat and light proper to a mineral is taken from it, it is no longer the same mineral; and so when heat is added to it beyond the proper amount. When heat is added to water, for example, it becomes steam; and, when heat is taken away from it, it becomes ice: and steam and ice are substances very different from water. Every chemical combination is accompanied by the giving-off of heat; and, whenever a chemical combination is broken up, each of the separated parts has to get heat from some source before it can take its own proper form of existence. Heat and light take part in every essential change which matter undergoes, and we can safely say that they enter in as a part of every quality of matter. These are but a few of the innumerable illustrations of this view which readily come to mind.

We look, then, to the sun for the primary material source of the outward forms with which the inflowing life of the kingdoms of

nature clothes itself. We probably know nothing of the sun as it is in itself; for heat and light, and the forces connected with them, have already become a part of the earth when they fall within the range of our observation. But the sun, as it is in itself, is the first and simplest natural form recipient of inflowing being; and all other forms are derived more or less directly from it. Whence is the sun? and whence does it get the exhaustless flood of substance which it pours forth to meet the influx of life? It is from the spiritual sun; and the spiritual sun is the first created thing proceeding from God, — the first outward vessel recipient of life from him. Its light is from his wisdom, and its heat is from his love. It, too, shines upon a world of innumerable forms of life, — of animals and plants, and of air and water and land; and these are all moulded from its substance by inflowing life from God.

We can trace the law which makes every created thing a vessel filled with inflowing being one step farther. Its source is in the Divine Character, where the Divine Love is the inward life, whose outward form is the Divine Wisdom.

The works of God, then, receive their being and their outward form continually from him: each one receives every instant its being from the end that creates it, and its form from the thought that fashions it. Their unity is from the unity of the Divine Life, and the harmony of parts which makes them one is from the harmony which makes of infinite affections and thoughts the one God. Their order, and the laws which establish it, are from the order and laws of order which reign in the Divine Character. Still God is perfectly distinct from his works. He is infinite and uncreated: they are finite and created. His being is his own: theirs is all received. He is not the Centre of a continuous universe; but he stands out as distinct, ay, infinitely more distinct, than any man stands out from the things around him. He is the infinite, perfect Man, — the same who took upon himself the earthly garb of humanity, and dwelt among men.

We cannot dwell longer on this subject; but we hope, that, even from the brief outline already traced, it may be seen

that the laws of nature are not only framed by the thought of God, but that they get their whole character from his character, and that the study of their deeper meaning is the study of their relation to him.

We have spoken of some of the intimate relations between nature and the human soul. They are but a part of a complete correspondence which exists between the soul and the outward world, and which arises in the relation between both and their Creator. How perfectly fitted, then, is nature to the growth of the soul, and to the only true human progress, — that which leads to conjunction with God!

The correspondence between the character of the Creator and the order which reigns in his works cannot be clearly understood, without the knowledge of the Lord which is derived from the internal sense of the Word, nor without the doctrines of degrees and correspondences and influx, which also flow from what is revealed from the internal sense of the Word. But the Word, at this day, is not allowed to enlighten the studies of the philosophy of nature; much less is the light of the internal sense allowed to shine upon them.

It is not the duty of scientific students of nature to teach directly the deeper truths of religious philosophy which are learned from the Word: but, if those truths were fully acknowledged by them, they would flow down into their studies, and would arrange and form them, and breathe into them the breath of life; and then the philosophy of nature would perform its highest functions in yielding illustrations for the truths of the Word: it would carry these truths, so to speak, out into the world, and vivify the common knowledges which men gather in their every-day intercourse with things through life.

We all know how comparatively little the light of religious truth is now allowed to penetrate into the common views of social or civil, or even moral, life. We can safely say that it penetrates still more dimly into the science and philosophy, and all the higher intellectual culture, of the day. The masters in the different fields of philosophical research seek for causes, without any reference to the Creator, or his purposes and character; they strive to divest themselves of even the common acknowledgment, that all things are made for the ends of love;

they arrange the laws of nature into systems, and seem to think, that, so far as these systems have any existence apart from their own understandings, they are self-existent; they show a strong repugnance to finding in nature any expressions of the thoughts and feelings of the Creator; and, if they speak of him at all, they strip him of all that makes him a real, living, personal God. This, we think, is one of the principal reasons why the most elaborate scientific thought has so little influence over the minds of the mass of men; for the truths of nature are no longer fit to be food for the human mind, when they are stripped of their relation to the Divine Mind.

The essay before us stands out in direct opposition to this prevailing denial of God. At the end of a recapitulation of its most general views, we find the following: "The combination in time and space of all these thoughtful conceptions exhibits not only thought; it shows also premeditation, power, wisdom, greatness, prescience, omniscience, providence. In one word, all these facts in their natural connection proclaim aloud the one God, whom man may know, adore, and love; and natural history must, in good time, become the analysis of the thoughts of the Creator of the universe, as manifested in the animal and vegetable kingdom." This entire acknowledgment of a personal intelligent God as the author of the laws of nature is carried throughout the work. Indeed, all that part of the essay which treats of the most general principles of natural history is directly devoted to illustrating and confirming the truth, that the order of nature is from the Divine Mind. This work is done in a masterly summary of the results of the labors of naturalists up to this time.

There are certainly very few instances where a department of science has been thus brought to the service of religious truth; and we can safely consider this work as an example of the very best spirit of modern scientific research. We intend, in another article, to take it as a representative of this spirit, and compare its results with those principles of New-Church philosophy, bearing upon the relation between the laws of nature and the character of the Creator, which have already been given.

J. E. M.

LETTERS FROM DR. TAFEL.

[The following letters from Dr. Tafel, as well as those which have preceded, give a vivid impression of the difficulties which the New Church has to encounter in Germany. The most serious of these troubles appears to arise from Spiritists, — persons who profess to have immediate revelations and communications with spirits, and who, by their pretensions, become identified with the New Church in the public mind, and by their false and extravagant teachings, their disorderly practices, and in some cases their sinful lives, bring the real New Church into disgrace, and subject it to cruel persecution.]

TUBINGEN, April 30, 1858.

MY DEAR SIR, — The imperial resolution concerning the "Brethren of John," who were confounded with the New Church, is now to be read in nearly all the newspapers of Germany; for instance, in the "Universal Gazette" of Augsburg, the "Austrian Gazette" of Vienna, the "Post Gazette" of Frankfort, &c. Wherefore some of us felt it a duty to send at least to these three papers, and to the "Ecclesiastical Gazette," the following article, although we could have little hope that it would be inserted in any one of them. It appeared, however, in the supplement to No. 123 of the "Universal Gazette" of Augsburg.

"THE NEW CHURCH AND THE BRETHREN OF JOHN. — The 'Universal Gazette' of the 10th of April of this year publishes from the imperial and royal paper of the empire ('Reichsgesetzblatt') a resolution of the Minister of Worship and Instruction, in which it is said, 'According to the dogmas confessed by the sect appearing at the present time under the names of "New Jerusalem, New Salemites, Brethren of John, Confessors of true Christian Doctrine," they deny the necessity of public worship, and refuse the acknowledgment of the relation between superiors and inferiors, although necessary for the existence of every society; and do not admit any ecclesiastical authority: wherefore they want the elements of a religious society,' &c. Now, to the well-informed man, versed in statistics, it is indeed clear as the sun, that here the matter is of a quite local character; but as it can be easily confounded, and has been confounded, with the New Church, otherwise called the New-Jerusalem Church, it will not appear superfluous to inform the public on the difference of principle, — not only the imperial officers and authorities, but also the professors of statistics. If the history of the church and of the dogmas is intercepted, all means to inform themselves upon the principles and doctrines of the veritable New

Church and its friends are driven back to the boundaries of the empire, and the many reports of them merit no belief or confidence. (For proof of this, see in the articles, &c., in Tafel's work, 'Swedenborg and his Adversaries.')

"The true New Church confesses, as is known, the Protestant principle, as it was declared by the evangelical princes at the diet of the German empire of 1529 at Spiers, and by the Formula Concordiæ, according to which the Holy Scripture is the only fountain, rule, and judge, in matters of faith; but the creeds or books of confessions are only evidence of how it was believed and treated at a certain time. The New Church finds, however, the true doctrine of the Scriptures in the works of Emanuel Swedenborg, published in 1749–71; and these works teach in contrariety to the Brethren of John. In the work 'De Nova Hierosolyma et ejus Doctrina Cœlesti,' 312, 'order cannot be sustained without magistrates, . . . superior and inferior, between whom there is subordination (314). The magistrates concerning the things of heaven or the church are called priests; and their office, the priesthood; &c.' Every one knows also that the New Church in England and in the United States is fully organized, and has a great number of ministers in threefold order, who are subordinated to annually assembled synods, — in Great Britain, to the General Conference, of which the church property is protected by the State; and, in the United States, to the General Convention, whose members profess fully the same rights as those of other churches; and one of their ministers was employed to preach before Congress. So the last publication of the New Church, 'Declaration of the New Church to Humanity,' from the English, Tübingen, Verlagsexpedition, 1848: 'We the ministers and representatives of . . . the New Church of Great Britain declare,' &c. There are indeed many who find it more convenient to their circumstances to remain in their Old-Church societies; and those use the right of the Protestant, to 'examine all things, and to hold fast that which is good.'

"In countries where there is no religious liberty, or where the friends of the New Church are few, or are too much dispersed for organization, there remains no other refuge but to continue in their old connection. But they are not, in principle, opposed to a separate organization in agreement with their views. And remarkable is the reproach made by Joseph Gorres, a celebrated writer and apostle of the Catholic church, in a pamphlet on Swedenborg (Mentz, 1829), to the Protestant theologians: 'They conduct themselves in an extremely imprudent manner towards Swedenborg; for, indeed, his doctrine is the only one in the reach of Protestantism upon which a church could reasonably be built.' We are obliged, however, to except from these theologians, besides some others, the celebrated Privy-Church councillor, Dr. Paulus, one of the heads and representatives of Rationalism, who died a professor of theology at Heidelberg. He was, indeed, one of those who had attacked and

misrepresented Swedenborg's doctrine; but afterwards, upon reading his 'True Christian Religion,' prudently changed his tone, and said amongst other things, 'Swedenborg was much more profound than Eschenmeyer, a celebrated professor of philosophy at Tübingen: and it is not to be forgiven to this philosopher, not to have known that man, so full of knowledge, from his writings.' And, indeed, if the doctrines of Swedenborg were not entirely unknown to some of the Brethren of John, their knowledge of it could, under such circumstances, have been only extremely deficient and uncertain. Could his writings have found access to them, they would have had the best means of leading them from their errors, without becoming the prey to an adventurer, who now at New York calls himself Dr. John, but is there in no connection with the members and friends of the New Church, but rather, while on his way from Vienna, depreciated them in every way he could depreciate and shun them, although he was personally unacquainted with them. Also Markl, who, as it seems, after his connection with the Brethren of John, criticized the members of the New Church on account of their organization and their doctrine, according to which we must begin with truth to come to good; nay, criticized even Swedenborg himself, notwithstanding his veneration for him on account of his principle, according to which he acknowledges no other immediate revelation from God besides the Holy Scriptures, neither by spirits, nor by angels, nor by female seers, &c., but excluded them all in the most unreserved manner. Wherefore, as nothing was to be feared, but rather all good things to be hoped, for the (Austrian) empire from religious liberty, and from the free discussion of religious matters, so, too, the same from the free accession of E. Swedenborg's works, concerning which Professor Gfrörer, who afterwards became a Roman Catholic, once declared in the presence of the sender of this, and of two professors, 'They contain indisputably the purest Christian religion.' And, long before him, the worthy Count Andreas, of Höpken, once senator of the kingdom, and first minister of the King of Sweden: 'The doctrine of Swedenborg is the most reasonable of all doctrines, and urges, before all, good and beautiful maxims and sentiments. . . . I often said to the king, if there should be founded any colony, no religion would better do for the established and dominant one than that of Swedenborg. This religion must produce the best and the most industrious citizens, because it, more than any other, introduces divine worship into life.' (See Tafel's 'Prodromus' of 1821–4, p. 5, 4.)" This article was accompanied by the following remark of the editors: "We receive at this moment, on the same matter, another reclamation from interested religious partakers (bespeiligter Religionsgenossen), the insertion of which seems, however, to be superfluous by the above article from the most competent source."

We congratulated ourselves that for the first time such an article could find its way into the columns of a newspaper of

Germany, and even in one of the first class, most generally read, and of large circulation, to which is ascribed even the value of an historical document. I have received already letters from Austria from those who have read it with great satisfaction. But I have little hope that the works will be admitted into an empire which has no religious liberty, and in which fanatical priests have so great an influence. They should have intelligence enough to see that they thereby give to themselves and their cause a *testimonium paupertatis*, and confirm the reproach made shortly before in the same journal (otherwise so favorably disposed towards Austria), that in this empire there is to be lamented a radical want of education and cultivation. Wherefore it is to be feared that it will remain even behind Russia. Indeed, how is it possible that science can exist in a country, where, even in the highest respects, the very fountains of it, even of the mere facts and data of it, are intercepted? I doubt if even China would be so exclusive; at least, the way seems to be opened there for the free access of all knowledge and intelligence.

The Brethren of John are by no means to be considered as friends of the New Church; but nevertheless we deplore most deeply their lot, in having been imprisoned for many months (about nine) on account of their religious sentiments. But we have also seen imprisoned and persecuted, through the influence of the priests, men who were no Brethren of John, but, as I know, sincere readers of E. Swedenborg's works, of which they had some volumes. Remember the horrible sufferings of Dr. Mach in Bohemia! Remember the case of Mr. Z., from whom were taken his translations of some of Swedenborg's works into Bohemian! What is more reasonable than the conclusion, that, if the Christian religion would lead to such measures, we must in conscience abhor from the heart the Christian religion, and calmly resign the heaven which such a religion would give, and in which we should find such priests? What is more reasonable than the conclusion, that even a journey in a country would be dangerous for a stranger, where any free word on religion might be punished as proselytism, or as an injury to the established religion? We now see, however,

the result of Mr. Markl's declaration against a worship in consonance with Swedenborg's doctrine. He seems to have believed, that by such declaration, that he considered Swedenborg's doctrine as only a religious philosophy, and was against a peculiar worship according to it, he would escape; but it is now turned against him and his fellows.

But the consequence is bad for us; for, notwithstanding the reclamation in the "Universal Gazette," we shall be confounded with these Brethren of John, and the works given by the Lord will be banished from the bounds of this exclusive empire.

But *Dominus providebit.* It is his cause; and therefore we will confide in him that he will bring help in his good time.

According to a late letter from Vienna, there is amongst the people there great indifference to matters of religion, and infidelity is extending everywhere, — the natural effect of a mechanical and atomistical religion, and of a class of ministers whom they cannot love or esteem. I travelled once with an *ephorus* of a Catholic seminary, who frankly said to me that the *impelle intrare* is the right maxim; and that the representation of the church, while ordered by Christ, must be infallible. I answered, that even God does not constrain any one to any belief; and that he declared once, that in the Israelitish church, although founded by himself, priests and prophets are in error. It is, therefore, a matter of conscience to refuse belief to any priest and to any human authority in religious matters, and to see with our own eyes what we shall believe. Even the Lord himself, our only Master, condescended to give us reasons.

I have good news from Switzerland. There is at Berne another very estimable and zealous lady won for the truth, and in the best way to communicate it to others.

The third volume of the translation of the "True Christian Religion" is about to leave the press; and I can now employ all my leisure time on the *Index Biblicus,* which is also in press.

I remain, with great esteem,

Yours very truly,

EMANUEL TAFEL.

Tubingen, May 31, 1858.

My dear Sir, — In my last I told you, that, to prevent the New Church being confounded with the Brethren of John, an article favorable to the former was appearing in the "Universal Gazette" of Augsburg, a translation of which I communicated to you. Similar articles I had also sent to the editors of all the newspapers in which I had read the article which confounded the New Church with the Brethren of John: for nobody could distinguish between us and those Brethren of John who adopted also the name of the New Jerusalem; although perhaps only one of the imprisoned persons had any knowledge of Swedenborg's works, and he did not acknowledge his true principle, because it excludes new immediate revelations, which, however, he had adopted, as well as, as it seems, the Brethren of John. Wherefore they could also fall into every enormous error, and be open to every seduction.

I have not found, however, that any of those newspapers have inserted my article hitherto, except the "New Prussian Gazette" at Berlin, which is considered an ultra-conservative paper, read especially by the aristocracy, also in Russia. I received to-day a letter from the editor, in which he says, that, in order to be inserted, my article should be subscribed by myself, and the sentences on the New Church omitted therein; viz., the views of Count Höpken and others: which I accordingly did, after having enlarged it, and made it more pointed in other parts. For instance, I said, "There were also in the Roman-Catholic church (as in Spain) priests and laymen of superior and inferior order, who acknowledge the doctrine of Swedenborg as the true one; and some of them concealed it, without having been persecuted or troubled by their superiors. In London, I spoke in 1857 with an old Spanish priest, who told me that he had declared to his bishop that he believed Swedenborg's doctrine to be true: wherefore he left to the bishop to give him his dismission, but the bishop left him in the ministry. In the Protestant church, the Privy-Church councillor, Prof. D. Paulus (at Heidelberg), had also attacked and misrepresented Swedenborg's doctrine; but, after having read his 'True Chris-

tian Religion,' he was very favorably disposed to it, and said, in print, that Swedenborg was a thinker much more profound than Eschenmayer, the once celebrated professor of philosophy at Tübingen: and it is not to be forgiven to this philosopher, not to have become acquainted with the writings of that man, which are full of knowledge. But, if Eschenmayer had lived in Austria, this fountain-knowledge, without which indeed history can be falsified, and great injury committed against many persons, would have been an impossibility."

Our brethren in France wrote me, that also in France the said intelligence from Austria was to be read in nearly all the newspapers; for instance, in "La Presse:" but they thought it best to be quiet, because any step taken by them would have excited the clergy to measures of persecution and suppression. And, as they must best know their own states, I thought it not advisable to write to the French editors; but I received letters from our brethren in Austria, in which they say that they hope that publicity will be the best means of influencing their government, and of removing from it that Chinese exclusiveness. They declared themselves, however, satisfied with the article in the "Universal Gazette."

Our friends at Berne (some of them at present à la Campagne Empereur, near Vevey) are much delighted by the accession to their number of an intelligent and zealous lady there, and have invited me to pay them a visit at Vevey and at Berne at our next vacation in September. I received another invitation last Monday from Wädenschweil, near the Lake of Zurich, from which place I had the visit of a young and amiable lady, Madame Bertha Pestalozzi, who was introduced to the doctrines by her mother, now Madame Baumann, at that place. I was much delighted by her knowledge and noble sentiments. Although in independent circumstances, she is disposed to be useful in any institute of the New Church for young ladies, as a teacher in English, French, and German, as well as in history, geography, natural philosophy, and music; and I think she is worthy of all confidence, as very well educated, instructed also by travels to Munich, Dresden, &c. She may be about twenty-three years old.

The third volume of my German translation of the "True Christian Religion" has now left the press; and the "Dictionary of Correspondences" continues to be published, and at the same time the forerunner of the "True Christian Religion;" viz., the "Summary Exposition of the Doctrine of the New Church:" for both form one work, as we know; and it can be considered at the same time as the Introduction, and as the Third Part or Supplement of which he speaks in the "Vera Christ. Religio," § 16, where he says, "Tertia Pars demonstrabit discordantias dogmatum ecclesiæ hodiernæ et Ecclesiæ Novæ. Sed circa has hic aliquantum morabimur. . . . Discordantias adducendo, et illas per breves notas illustrando." ("The Third Part will show the disagreements between the dogmas of the church at this day, and of the New Church. But we will here dwell upon them for a while . . . by adducing the disagreements, and by illustrating them by brief notes.") I presume, therefore, that this appearance will be welcome in the New Church, as preparing the way for the reception of New-Church truth, because, of necessity, falsity must be removed before truth can be received.

Before the departure of this letter, I can inform you that the before-mentioned article of May 31 really appeared in the "New Prussian Gazette" of June 6, in the supplement, nominally; and I hope that the ecclesiastical gazettes, at least, will follow. In the mean time, we can be satisfied, as the existence even of the New Church could never before be so extensively made known on the continent of Europe.

I remain, my dear sir, with great esteem,

Very truly yours, EMANUEL TAFEL.

COURAGE.

THE ancients deemed courage the source of all excellence. The legends of mythology are mere stories of danger and battle. Valor conquered death, and raised the hero to the banquet of the gods. Hercules descended into Tartarus;

wrested victims from the grasp of Pluto; fought, through superhuman foes, his way to Olympus; and won, as the reward of courage, the hand of the beautiful Hebe. Hector was the champion of Troy, and Achilles the greatest of the Greeks, because none could stand before them in the stern contests of war. Nor did the Greeks alone place this high value on courage. In the traditions of the North, the brave only feasted in the halls of Valhalla, and quaffed the flowing mead among the warriors of Odin. The Romans also, when they wished to call a man a "man," honorably addressed him as *vir*. The quality which won him this manly appellation was courage, which they called *virtus*. From this Latin word *virtus* we borrow our English word "virtue," and thus stamp upon our tongue an unconscious admission that all virtue springs from courage. The word *vir* itself is from the same root with *vis*, which means strength, power, ability. The ancients, then, in the simple fulness of their life, held courage, manliness, strength, and virtue, to be one and the same excellence.

In the light of the New Dispensation, we know that this sameness of root, this similar origin of words, is no idle detail, no meaningless fact. If we seek the source of courage, strength, and virtue, we may perhaps find why the ancients so strangely bound them together. We, too, may see, that, seemingly unlike, they are really in essence the same; that from courage flows virtue, which produces strength.

I propose to consider courage, — its quality, its essence, and its source. As we pass from form to form of courage, we need apply but one test, *Is it enough for all the needs of life?* If it is not, we must seek something higher; and, if we seek humbly, we shall find.

Mere physical insensibility to danger is the first, most obvious, and lowest form of courage. It is something natural and constitutional; a gift which some men have, and others have not. It cannot be acquired, because a higher courage perfectly supplies its place. For its own use, it is useful; yet it seems a kind of bluntness, a coarseness of perception, a blindness which does not savor of wisdom. Gen. Washington was

once told that he had said the whistling of bullets was to him the sweetest music. "If I ever said so," replied that wise man, "it must have been when I was very young." The seat of such courage is in our lower nature, — that nature which we call animal; and its source can best be seen in the animal kingdom. Every animal is the embodiment of some affection in human nature; and, in the animal kingdom, every affection and passion, good or bad, in human nature, stands before us clothed in flesh. In every man's heart, there nestles every animal affection, full of life. But all animals are not equally numerous in every land, nor do all species flourish together anywhere. Neither are all men's animal natures alike. One has more of the lion; another, more of the fox; another, more of the hare. In other words, one man has more animal courage; another, more animal timidity.

But is animal courage enough for all the needs of life? Certainly not; for, if it were, all men would have it. It is the lowest kind of courage, needed only for natural purposes, and most common among men who never rise above natural usefulness. It is a useful servant to him whose business is to slay. It is the great ally of evil men. It is not enough, however, for the needs of life. It gives no man courage to do right when the world frowns; and, off its own plane, it is powerless. No men have ever, perhaps, possessed more animal courage than the buccaneers, who sailed the tropical oceans to plunder gold from Spanish galleons. Yet the boldest of those bloody ruffians would rather storm a city than spend one midnight hour upon some lonely beach, which an accusing conscience had peopled with the ghosts of murdered victims. Surely, courage which blanches at such a test cannot claim a very noble source.

The conscious disregard of personal danger stands somewhat higher in the scale of judgment; for we, at least, do not then rest upon ancestral inheritance. Yet personal danger may be braved from many motives; and the quality and value of the courage must depend upon the source. A visible danger may be defied, only because a hidden danger is more terrible; and so the greater fear conquers the less. "Fear,"

says the old adage, "makes the coward brave." It thereby admits him none the less a coward for such bravery. The panting stag turns fiercely on the hounds; but he is none the less deemed a timid animal. The duellist raises a blood-stained hand to heaven, because he fears men may say he feared; but he is none the less a coward toward God, though he tries to seem brave toward men. A young officer, in India, once headed a storming party so valiantly, that he was promoted on the spot. The next day, he resigned his commission. When urged to retain it, he replied that he dared not; saying, that all the fear of loss of honor and the reputation of a gentleman, of dismissal from the army and contempt from his friends, had barely sufficed to keep him from running away before, and that, on the next occasion, he knew that nothing could stop him. Yet this young officer had fought most bravely under the influence of utter fear. It is a common custom among generals to station picked men, with loaded muskets, in the rear of their army, to shoot down any man who deserts his post. Fear is thus the material of which much apparent courage is made.

Fear of injury to some beloved object may create apparent courage. The courage which woman often shows seems to spring from this source; and every one knows how devotedly a mother will fight for her child. Even the most timid animals rush upon certain death to defend their offspring. Bonnet once threw a little spider and her bag of eggs into the den of the ferocious ant-lion. The ant-lion at once seized the bag of eggs; and the mother might have easily saved her own life. Rather, however, than desert her precious bag of eggs, she attacked the terrible insect, and died a victim to her maternal affection.

In all cases of personal danger, the greatest fear is the fear of death; and the supremacy of the spirit over the body is clearly seen in the readiness with which any affection overcomes this fear. "It is worthy of observing," says Lord Bacon, "that there is no passion in the mind of man so weak but it mates and masters the fear of death; and therefore death is no such terrible enemy, when a man hath so many attend-

ants about him that can win the combat of him. Revenge triumphs over death; love slights it; honor aspireth to it; grief flieth to it; fear pre-occupateth it." Even so mean a passion as avarice will make the Jew yield up life rather than his beloved gold. In the face of inevitable danger, indeed, few men are unmanned. The ruling love is intensified rather than quelled. The Christian becomes more Christian; the merely brave man, more brave; the coward, more craven. The want of hope takes away fear and all restraint; and despair assumes that counterfeit of courage, recklessness. Human nature then shows how foul a thing it is, when undependent upon God. Let him who doubts, read in Boccaccio and Defoe and Rush the story of plagues and yellow fever in great cities, and see how blasphemously reckless despair can be, and how fully it can assume the disguise, the mere semblance, of courage. Change at such a time in the ruling love would be forced, and would make us no better, since we are always regenerated in freedom. Indeed, the courage which most persons show in meeting death, whatever their life may have been, is only the support which they receive to save them from pain. All pain is permitted only to help us, and make us better. Bodily sensibility to pain is only found where it is needed as a sentinel to give warning of peril. When the wound strikes the vitals, pain would be useless; and therefore the vitals are wholly insensible to pain from wounds. "The brain," says Sir Charles Bell, "is insensible. That part of the brain, which, if disturbed or diseased, takes away our consciousness, is as insensible as the leather of our shoe. The brain may be touched, or a portion of it cut off, without interrupting the patient in the sentence that he is uttering!" The physical pain of dying is well known to be very slight; and the common testimony of physicians shows that awful death-bed scenes, where the patient wishes to battle death off, are also very rare. Few are unwilling to go, when the moment of departure arrives; and desire for earthly life generally passes away with the ability to retain it. To the spectator, therefore, death seems to be met with courage, even when life has been but a poor preparation for the other world. Yet death makes little change in the spirit

of life, and most men die as they have lived. Change in our love would then be constrained: and so we receive support which shows itself according to the nature of that love; and thus pain, which would cause only agony, without reformation, is, both in the body and the spirit, averted. Lamartine bears striking testimony to this confirmation of the ruling love as support in the dying hour. "Look," says he, "upon Mirabeau on the bed of death: 'Crown me with flowers,' said he; 'intoxicate me with perfumes; let me die to the sound of delicious music.' Not a word was there of God or of his own soul! Sensual philosopher, supreme sensualism was his last desire in his agony! Contemplate Madame Roland, the strong-hearted woman of the Revolution, on the cart which conveyed her to death. Not a glance toward heaven; only one word for the earth she was quitting: 'O Liberty, what crimes are committed in thy name!' Approach the dungeon-door of the Girondists. Their last night is a banquet; their only hymn, the Marseillaise! Hear Danton on the scaffold: 'I have had a good time of it: let me go to sleep.' Then to the executioner, 'You will show my head to the people: it is worth the trouble!' His faith, annihilation; his last sigh, vanity!"

The courage, then, with which good and bad alike generally meet death, is only a striking proof of the tenderness with which our heavenly Father seeks to shield from unnecessary, useless pain, even his most wayward and disobedient children. It obviously does not apply to the wants of life; for it appears only at its close. The courage, too, which springs from sudden passion, depends for its existence upon that sudden passion. It bears no stamp of calm, manly wisdom, and disappears as the hot blood cools. Bravery which originates in excitement, or spiritual intoxication, is akin to the valor which natural intoxication engenders. We must pass on, then, to find that courage which is enough for the needs of life. No impulse, however good, will suffice, where a steady, constant principle is required; nor is that impulse even always enough for its own special object. It is related, that, on the night before the attack upon the Great Redan, the soldiers of the second battalion of the rifle brigade were singing all night

long a simple Scottish ballad, "Annie Laurie." One who was present, writes, "Hundreds of voices sang it together. I never heard any chorus in an oratorio rendered with half the solemnity. The heart of each of the singers was far away over the sea. It was more like a psalm than a ballad; for at such a time, on the eve of a great battle, a soldier thinks only of his love and his God."

"Like dew on the gowan lying
Is the fa' o' her fairy feet;
And, like the winds in summer sighing,
Her voice is low and sweet;
Her voice is low and sweet,
And she's a' the world to me;
And for bonnie Annie Laurie
I'd lay me doune, and dee."

And on the morrow, in that deadly onslaught upon the Great Redan, who can doubt that the thought of "Annie Laurie," far across the water, put frantic courage into many a heart, and made many a sinewy arm quiver with strength? Yet it was all in vain. Not even that thought, stirring the very depths of manly affection, and giving gigantic strength, if any earthly thought can give it, could purchase victory. The battalion was beaten back.

Impulse is not enough for the needs of life. We must seek something higher. E. H. A.

[To be continued.]

INTELLIGENCE AND MISCELLANY.

RUSSIA. — GENERAL MOURAVIEFF.

This Russian general, known best to Englishmen from his having commanded the Russian forces at the famous siege of Kars, has been long an earnest student of the writings of Emanuel Swedenborg. It will thus be understood, and at the same time highly gratifying to learn, how, in the mighty changes that are sweeping over the face of this vast empire, the light and influence of the New Jerusalem are conspicuously active in giving character and direction to these sudden and extraordinary movements for the amelioration of the social and political condition of the people of Russia. Under date of May 12, a correspondent of the "Daily Telegraph" writes from St. Petersburg as follows: —

"A correspondent, writing from this country to an English newspaper, will very often interest his readers most by simply translating what the Russians are saying about their own affairs. People in Western Europe have hitherto known so little of Russia, that translations from a Russian newspaper must appear to them almost as strange as if they were taken from the hieroglyphs of a Chinese gazette. What I intend

to give you first of all to-day is still more remarkable than a leader of a St. Petersburg journal. The Russian papers have been allowed to print the speech with which General Mouravieff, as governor of the province, opened the session of the Nischnei Novgorod Committee for the abolition of serfdom. This exceedingly curious document, one of the first specimens of Russian political eloquence, runs as follows: 'Honorable gentlemen, — To-day, in accordance with the president of the nobility of the province, the Committee in which the emperor has shown so much confidence is to begin its sittings for the preliminary discussion of the peasant question: to-day, I say, — the anniversary of the accession to the throne of a monarch, who, like a rising sun of Russia, with its beneficent beams, announces to the world the dawn of its renewal and regeneration. Could a more glorious day possibly have been chosen for the beginning of this assembly, which unites in itself the hopes of the Czar, the hopes of our country, the hopes of twenty-five millions of our brethren, who look forward to the recovery of lost civil rights and the dignity of humanity? Honorable gentlemen, consider your lofty calling. Are you not ambassadors of Him in whose hand rests the Czar's heart too, in order that his words may be fulfilled, "Bring joy to the afflicted, and preach the glad year of the Lord"? And, if this is the case, reflect what a high position you occupy among the people. Do not descend from this position; do not ascribe more importance to mere worldly considerations than to the welfare of those who depend upon your generosity. Higher than these considerations are the points of view of our moral life; and here it is that your calling lies. I say, of our moral calling. Yes, honorable gentlemen, this question places us unquestionably in a high degree of moral enlightenment, and elevates the moral dignity of the class to whom it is given, by its self-denial and its conscientiousness, to bind and to loose the rights of man. It is true, that among those whose material condition is to be regulated are some who are so contented with their present state that they do not wish for a better. Thanks and honor to their owners! But is this contentment not merely accidental? To you it is committed to put a stop to arbitrary conduct, and to establish, not accidental, but unalterable principles. But how can this be brought about, so long as men are regarded as productive agents like the brutes? How can this be brought about, if we do not appeal to the spiritual life of a man glowing under the ashes; if we do not develop free labor? Not till then will reasonable demands be met by corresponding energies; not till then will they cease to be dead, as at present, and become living and human. And thus must you animate the necessary material consideration by paying proper regard to the truly human requirements. Give to man what is his due, and so you will justify the confidence of our Lord and Master, the expectation of Russia; and, I make bold to say, you will do wonders before the eyes of the universe, which are fixed upon you. Then will your labors bring down upon your heads the blessing of God, and the blessing of the human race; and as the germs of truth and patriotism, as the first-fruits in the regeneration of the fatherland, you will enter your names in the Book of Life of Russia.'" — *Monthly Observer and New-Church Record.*

CLOSING CELEBRATION OF THE CENTENARY YEAR.

THE great press of matter on the miscellaneous department of the "Repository" has prevented our writing the account of a tablet to the memory of Swedenborg in the Swedish Protestant Church, Prince's Square, Ratcliffe Highway, London. This commemoration is due to Mr. J. S. Hodson, of Portugal Street, London, who has had funds placed in his hands to be employed in any way he might deem advisable for the promotion of the interests of the church. Having made the necessary arrangements, the tablet was duly inaugurated on Tuesday, Dec. 8, 1857, in the presence of the Rev. W. Carlson, minister of the church; the Rev. W. Bruce, minister of Cross Street; and two or three other members of the church, including, of course, Mr. Hodson. The tablet is

four feet six inches high and three feet wide, and is placed on the south side of the edifice. It consists of a frame-work of Caen stone, enclosing two pure white marble slabs. The upper one contains the following inscription in English: —

"In the vault beneath this church are deposited the mortal remains of
EMANUEL SWEDENBORG,
the
Swedish Philosopher and Theologian.
He was born at Stockholm,
January 29, 1688;
And died in London, March 29, 1772,
in his 85th year.
This tablet is erected by one of his
English admirers, in the year
1857,
By special permission."

The lower one contains the following in Swedish: —

"Uti denna kyrkas Graphvalf, under altaret förvaras af
Philosophen och Theosophen,
EMANUEL SWEDENBORG."

Intellectual Repository.

TRAVELS IN THE HOLY LAND.

(Continued.)

WEDNESDAY, April 18, 1855.

THE aforesaid guards slept as well as we; and some thief took the opportunity to rob Achmet of all his best clothes, by pulling his saddle-bags to the edge of the tent, where they were cut open, and rifled of all they contained of value, including a good silver watch, and twenty-one pounds in gold. They had probably taken all the necessary observations in the evening, finding that the bag lay near the edge of the tent, and that Achmet carried no fire-arms. We called on the governor in the morning, giving all the facts, and asking his assistance in recovering the property; but got very little satisfaction. He received us in a large room open to the public, where some twenty ragged loafers strolled in to hear the news; the thief being one of them, without doubt. He told us that the people were beyond his control; that they were all the time quarrelling among themselves; and that he could give no certain encouragement about detecting the offender. We afterwards heard that he was in perpetual feud with another family in town, as to which should have the governorship; the office being generally given to the one that payed the biggest bribe at Constantinople. Also that he had heard it rumored that his opponent was about to succeed him, rendering him particularly inefficient. We bade him good-morning; firmly believing, that, if he did not then know who had robbed us, he could put his finger on the man without much trouble, if he dared. I find that this town had a similar reputation in olden times, it being the same place spoken of as Sychar in Judges ix. 25; and we found before night that the people of the vicinity still deserve the reputation they then earned.

We finally left our camp at eight o'clock, and continued up the valley between Gerizim and Ebal, among a grove of venerable olive-trees, and through bright-green fields; and often passing small stone flour-mills, carried by the rills from either mountain. We left the valley by ascending among the hills on the right, passing around among them, where we were scarcely ever out of hearing of the gushing brooks. We here saw two enormous fig-trees, having folded trunks several feet in diameter, with top spreading as wide as an apple-tree.

We arrived at Sebasti about half-past ten, finding the ancient capital of Samaria entirely deserted, excepting a little miserable hamlet of mud-plastered houses, which may afford shelter to about a dozen families of peasants. It is a rare and beautiful situation for a city; for the steepness of the hill which it crowned was no objection to a people who never use wheels. It seems to have covered the top and sides of a hill about four hundred feet high, isolated, and of a form like an inverted cup. The valley around it is narrow; and high hills rise in all directions, forming a sort of amphitheatre, about five or six miles in diameter. From the top a magnificent view is obtained, where the blue waters of the Mediterranean Sea form part of the western horizon. All about are scattered old marble columns, the relics of the palace of the Herods, some of which are over twenty feet high, and now stand in rows among the fig-trees; while others are fallen, and lie half buried in the soil. A few were built in sections, and lie like piles of cheeses all about the

barley-fields; some of them being four feet in diameter.

The hillsides slope towards the ancient city in all directions, and are yet cultivated in terraces, with olive, fig, and pomegranate trees, whose bright-scarlet blossoms are now just opening. A ruined Christian church stands halfway down the hill, built by the Empress Helena to commemorate the place of the death of John the Baptist. The roof has fallen, and its walls are now used to enclose a small Moslem mosque. Young palm-trees burst up through the white marble pavement, which is kept polished by the bare feet of the Mohammedans. The Governor of Nabloos promised to send an armed guard to accompany our baggage-mules, which had taken a shorter road than we to our camp: but the fellow preferred keeping near our European muskets, rather than to go off alone with his flint-lock on a dangerous road; and overtook us while we were looking at this site of ancient Samaria. We had no serious apprehensions of a robbery, or we would have sent him away to the baggage at once. When we overtook it, some two hours after, we found it had been attacked on the road, in sight of a village, by ten armed ruffians, who stripped the two muleteers in charge, and tied one to a tree, while the other escaped. The cook, who rode one of the baggage-mules, got off with the loss of most of his clothes; but they carried off half a dozen of our sheets, and as many blankets. Our carpet-bags and valises were all tied up in one heavy package, covered with a sack, which they cut into at random, and happened to hit B.'s carpet-bag, from which they pulled out two pair of European pants, and a good suit of Turkish clothes that he had worn in the desert. The cook said he told them that these things belonged to a foreign prince, who was coming on behind; and, if they did not desist, they would have to suffer for it: whereupon they ran away, and allowed him to proceed alone with the rest of the baggage, leaving one of the muleteers tied fast. We were at first tempted to go back to the village where this had occurred, and demand justice; but concluded it would be of little use, considering the lack of government throughout the country; and so kept on. We had not the slightest fears of being attacked ourselves; for these thieves are a cowardly race, and have an indefinite horror of our weapons, which we always carry loaded. We think ourselves very lucky that we did not lose all our baggage; and can easily sleep without sheets for the rest of our journey.

After leaving Sebasti, our path was delightful all the way; not for its own sake, but for the scenery around it. The hills were picturesque and rocky; and we wound about their sides, among groves of olive and fig trees, with a little cluster of stone houses on almost every hill-top, and little gurgling brooks crossing our path every few rods. At times, the blue sea (the Mediterranean) was visible between the hills over our left; and the wide green plain of Esdraelon, or Jezreel, on the north, which we are to cross to-morrow. A thunder-shower hung over the hills on our right, and threatened to come down upon us every minute for an hour, bringing out all our India-rubber coats and leggings to no purpose, for it finally passed off.

After winding through a barren, rocky valley for nearly an hour, we come out upon the broad plain, finding the village of Djeneen at the base of the hills, near which we encamp on a smooth green turf. The town is small and unattractive, though its situation at the edge of the plain is pleasant; and a few tall palms hang over it, though rather out of their latitude. We walk to the top of a knoll close by our camp, and gaze long at the wide expanse of plain, rich in the color of the growing wheat, and the fields of deep-red ploughed soil. Beyond, on the right, are the Anti-Lebanon Mountains, their crest shining with snow.

The governor comes down to call on us, and offer a guard for the night to keep away their brothers, the thieves; and condoles us on our loss. We request him to tell the guards, that, if any of them venture inside of our tent-ropes during the night, we shall shoot them without ceremony; for we have no more confidence in their honesty than in any other of his subjects: with which we dismiss him, telling him our dinner is ready, and we want to eat;

such being the way of conveying an impression of one's consequence among these lazy Eastern officials.

THURSDAY, April 19, 1855.

The governor's guards show their wakefulness, and destroy our sleep, by firing muskets and yelling their watch-cries around our tents all night; for which exemplary behavior, and for not having robbed us, they expect a liberal backsheesh in the morning. The governor comes down again to see us off, and hopes that all is well. While packing up our camp-fixings, a leather water-jug is filched out and carried off into the village from under the governor's nose, who stood by all the time. I thought this a little too outrageous, and told him I considered his whole village a den of thieves; that I was going to Stamboul (Constantinople) in a week or two; and if he did not replace the water-jug, or pay for it, in half an hour, I would report him to the Turkish government as the ringleader of a gang of pickpockets. We all looked very big and very sober, and stopped the progress of the packing, as if to wait the issue. The bluster had its proper effect, as it probably did last night in preventing the guards from robbing us. The governor said not a single word, but quietly walked into his dirty village, and returned in ten minutes with a man carrying our jar behind him, still full of water.

The ride over the plain would have been very pleasant, had it not been for the recollection of yesterday's misfortunes, and the copious thunder-showers which poured down upon us, threatening to give us wet beds for the night, without blankets or sheets. We passed, on the right, the village of Jezreel, where Jehu had called down Jezebel, and slain her, when on his bloody mission against the priests of Baal. A little further on was Nain, where, many centuries afterwards, came Jesus, when he "went about doing good." Mount Tabor rose before us, with its dome-shaped and ilex-covered summit hid in the thunder-clouds. On the right was the little Mount Hermon, on each side of which we could look far across the plain to the east, to the desolate-looking mountains on the other side of the Jordan. We passed some encampments of Bedouins, who live in tents, as did the ancient tenants of the soil, the children of Issachar. Their tents look chilly and miserable after the shower; being mostly open at the sides, and full of filth, where man and beast lie down together. The plain looks as if its soil was exceedingly rich; but, with their slovenly cultivation, it yields but little grain, and that of a poor quality.

At noon we arrive at the base of the hills of Galilee, and lunch on a wet rock, between the showers. Another hour and a half, rising among the rocky hills, where our horses find abundance of water to drink, and we come in sight of the little village of Nazareth as we turn a rocky point, lying nestled on the hill-sides at the further end of a green and fertile basin, which we soon traverse. The Latin convent has still room for us, after accommodating the French party; and we congratulate ourselves on having a chance to dry our bedding under a roof, instead of trying to sleep on it in its present condition. The moss-covered walls, and high, pointed cypresses of this convent had been the first objects to attract our attention as we approached; and I never felt so well able to appreciate the value of a roof in bad weather, as when we were received by the cheerful monks within its walls.

We spent the rest of the day in walking about the town, and visiting the "holy places," which were shown to us by one of the fraternity, according to their custom. They consist of the church of the convent, built over the house where Joseph and Mary lived, — which house took miraculous flight to Loretto in Italy, according to the monks, after the Mohammedan conquest; the workshop where Joseph worked as carpenter; the "*mensa Christi*" (table of Christ), being a large stone, which might answer for a table, where Jesus is said to have supped with the disciples before and after the resurrection; and, lastly, a little old synagogue, professing to be built on the same spot where Jesus taught. I have taken little or no satisfaction, anywhere in Palestine, in being shown such places as these by the superstitious monks; and now enjoyed

much more the clean and beautiful faces of the children and girls that we met in the street. They are mostly Christians, and therefore unveiled; and nearly all saluted us as we passed with a kiss of the hand, and a cheerful "*Buona sera!*" being the only European words they knew. The town appeared particularly sloppy and slippery with dirt and bad pavement, after the rain; but the beauty of its children will always claim for it a bright spot in my memory. How few people know how pleasing is the simple and cheerful greeting of a beautiful child to the ears of a wet and weary traveller at the end of a day's work!

We feel here at Nazareth, more than we have at any other place in Palestine, the reality of our being on the footsteps of Jesus; of our seeing the same hillsides, rocks, and valleys with which he was familiar. And this little village of Nazareth, in its quiet and unassuming appearance among the barren hills of Galilee, seems far more like a place hallowed by the origin of the Christian faith, than did either Jerusalem or Bethlehem. The kindness and hospitality we met with at the hands of the monks, whose pleasant Italian voices sound familiar and homelike, after so much of the harsh Arabic, may have something to do with it; for it is an immense relief to be able to communicate one's ideas directly with those we meet, through a Christian tongue, without the use of a Moslem interpreter or a word of Arabic. But we are not the only ones who have been waked up in Nazareth to a sense of the reality of being in Palestine. I am glad to have been so; for I have hitherto felt sadly disappointed, and inclined to blame myself at times for a lack of those emotions which I had expected to feel throughout the Holy Land. The beauty of the face of the country through which we have passed has been greatly overrated by former travellers; and, had it not been that we had spent a month in the desert, I could hardly have said that I had ever passed through such a barren and uninteresting region. As it was, every blade of grass found a welcome; and our greedy eyes were always ready to appreciate and make the most of what little verdure the country has to show. Certainly this country would never attract a single traveller to undergo the hardships and to sacrifice the time necessary to see it, but for its historical interest. And it is not strange that this interest should fall short of what we expected, when we consider the deplorable condition of the people and the country, and the many painful instances that are crowded upon our notice of the utter degradation of the Christian religion here in the land of its birth, where, of all other places, we should wish to see it preserved in all its simplicity and purity.

FRIDAY, April 20, 1855.

It rained a good deal during the night and during the forenoon. We started at seven, A.M., in a drizzle, for an excursion to Acre and Mount Carmel. We pass out on the north-west corner of the town, near the tents of our English friends, and near a well with ruined stone canopy over it, where some dozen fair-faced damsels were washing their legs, and filling their jars, which they carried off on their heads and shoulders. Until eleven o'clock we are wending along narrow and cultivated valleys, with hills on each side, covered with a scattered growth of *ilex*-trees. Brooks are abundant, with little stone mills, where flour is ground; though every thing is out of sight but the water that runs in through the stone roof, and comes out below the floor.

On crossing the last hill among the ilex-trees, the sea comes in sight, with a wide plain intervening. The town of Acre is plainly visible on its little promontory, with the wide blue bay on the left. Then the smooth table-land of Mount Carmel, its side covered with ilex, juts quite out to the sea, and forms the other headland of the bay, where the white surf comes rolling in on the beach, seen, but not heard. A little village was passed as we came down on the plain, with some enormous towers, relics of the middle ages, and perhaps of the crusaders, who had a station at Acre.

B.'s horse slipped under him as he was going down a smooth rock, and fell flat on his side, nearly catching the rider under him, and sending his saddle-bags and gun flying over his head. No one was hurt, however; and the horse and rider went on as usual, after

picking themselves up. I have often wondered how these horses get along so well; for they are shod with plates covering nearly the whole foot, without any corks; while the roads throughout all Palestine do not deserve the name of bridle-paths. No grading is seen anywhere, except in a few places where the rock was scarped many thousand years ago; and the path is a mere track over the rocky surface, into which peasants have pitched every stone they could lift from the fields on either side for hundreds of years, so that the *road*, in many cases, looks like a sort of ruined stone wall, spreading over a width of about twenty-five feet, among the stones of which the poor animals pick their way, step by step. In other places we follow the channels of brooks, stepping up and down over broken ledges, where you would scarcely expect to see a goat or a man go without some one to push behind, till we have surmounted perhaps a hundred feet of bare rock as steep as a stairway.

[To be continued.]

OBITUARY.

Died, in the city of Lancaster, Pa., on the 18th of April, 1858, Mr. F. I. Kramph, in the forty-seventh year of his age. When man is removed from a natural to a spiritual state of existence, the event should be looked upon as a merciful dispensation of an all-wise Providence, which regards eternal ends of good to the whole human race as well as to the individual soul. The Lord disposes and permits all the things of human life for the promotion of human good and the salvation of human souls. As man is born into this world in order that he may be prepared, by a new or spiritual birth, to live eternally in the heavenly world; so he dies, or passes away from the life of the body into the full life of the spirit, in order that the end of his creation may be more completely attained, if his preparation have been such as to lead to that end, or that he may be preserved from sinking more deeply into a state of opposition to that end. As, therefore, it is good, because of the Divine Providence, for him to have been born into the world; so is it good, because of the Divine Providence, for him to die, or be removed from the world. And when the good man, the wise and useful man, passes through that change of his mode of existence which we call death, and enters into the other and future life, he does not cease to be the good man, the wise and useful man, even to the world which he leaves behind him; but he becomes a better, wiser, and more useful man to it, as well as to and in the world to which he goes: for, with his body, he casts off the natural imperfections and weaknesses of its life, and comes into the fuller and freer activity of the life of the spirit, which has been formed and developed by his co-operation with the work of the Divine Providence in his reformation and regeneration. As a member of the Lord's heavenly kingdom, he lives a life of higher goodness, wisdom, and usefulness, in filling his own place, and performing its duties in the Grand Man of heaven, and so is made a ministering medium, in that Grand Man, of holy influences and good uses to the church on earth, and to the human race by means of the church. The work of preparation on earth having been ended, he begins his never-ending work of fruition in the heavens; and, as he has done some good here, he does continually more good hereafter. As he is better and more useful, so is he happier, because in the more full enjoyment of the delight of his life; and from this his better and happier state are those who are bound to him by the bonds of a warm spiritual love affected by a more interior and happy sphere of thought and feeling concerning him and his life, and led to a living acknowledgment that it was good for him and good for them that he was removed from his natural connection with them.

Our friend and brother, in affectionate remembrance of whom these lines are written, was one of those men, who, whilst passing through the world without parade or noise, yet make deep their mark in the community with which they have been connected, and leave behind a strong impress of their presence and activity; and who, without having lived long, give evidence, by their fruits, that they have lived *much*.

Born in Heidelberg, in the Grand Duchy of Baden, March 11, 1811, and educated in the Orphan Asylum of that city, Mr. Kramph came to this country

in the year 1832, provided with a knowledge of his trade, which was that of a tailor, with a stout heart and hopeful courage, flowing from a profound trust in an all-wise and merciful Providence. With these essential elements of success, he settled in New Cumberland, Cumberland Co., Pa., after having visited various parts of the country in the pursuit of his calling. Whilst there, the work on "Heaven and Hell" came into his hands; and the seed of truth, falling into a ground prepared by strong religious principle, and pious disposition and habits, soon manifested its fruits by leading him to a full and warm reception of the Heavenly Doctrines of the New Jerusalem. After having joined the New-Church Society in Lancaster, Pa., and been baptized by Mr. Roche, in Philadelphia, about the year 1836, he was led to remove to the former place, in 1840, by the better prospects of success in his business which it offered, and by his strong desire to enjoy the society of his brethren, and to unite with them in divine worship. This place became his permanent home, and the scene of his useful and prosperous activity. Encouraged and aided by those who could understand and appreciate his character, he soon established a successful business; and, having married, entered upon that career of usefulness which has justly earned for him the name of a good citizen and most worthy man. His activity and energy were great. He labored in and out of his calling, and appeared to take an especial delight in assisting, and providing homes for, those whose circumstances were straitened, but whose industry and honesty rendered them deserving of encouragement and aid. Thus he was enabled, not only to promote their welfare, but also to contribute greatly to the improvement of his adopted city; which, during the latter years of his life, manifested its appreciation of his public spirit and upright character by placing him, unsolicited, in positions of trust and honor, and, at his death, by mourning for him as for one whose place it would be difficult to supply.

His love of the common good, as manifested in his labors for its promotion, seemed to flow from a deep and strong love of the church and its Heavenly Doctrines, which, whilst they taught him who the neighbor is, and how he is to be loved, also gave him the power and ability to perform the duties which they revealed to him. The same strong love appeared to enter into all the relations of life in which he was placed. A good and most devoted husband and father, he was untiring in his efforts to advance the real welfare of his family, and to lead all who were connected with him by the near ties of home to a living acknowledgment of the heavenly principles of the church for the salvation of their souls. As he himself progressed in the life of the church, his activity in the performance of its uses increased, and manifested itself in still greater efforts to spread a knowledge of the Heavenly Doctrines, both in this and in his native country. The sphere of his life became more intensive as it expanded; and thus it happened, that, when he passed away from earth, men in the community around, who knew him only as he appeared to them, began to acknowledge that one who commenced the world with so few apparent advantages, and who, after encountering so many difficulties and trials, yet accomplished so much, must have been led, guided, and sustained by principles above and beyond those which ordinarily govern men; and that there must be something in the church of which he was a member, and in the faith which he believed, which they had not looked for or supposed, and which might possibly not be found elsewhere. And this fruit of a faithful and devoted life, which can be seen even by the common mind, will, we doubt not, grow and expand into greater fulness and ripeness as time goes on, and as the power of all heavenly influences increases. The church has not *lost*, but *gained* him, because that his power for good will be greatly enlarged in the new and enlarged sphere of the higher life into which he has entered; and in the contemplation of the eternal growth and expansion of a useful and happy life, added to all other useful and happy lives in the heavens, will they who have known him best, and loved him most, be enabled to bless the Lord for his removal, as they have blessed him for the gift of his natural life in this world.

PUBLICATIONS OF THE GENERAL CONVENTION.

TO aid in disseminating the Heavenly Doctrines of the New Jerusalem, to minister to the wants of isolated and initiate receivers, and to furnish instruction suited to the states of New-Churchmen and their families, the General Convention of the New Church in America has taken under its control, or established, the following series of PERIODICALS; to which the attention of all who are friendly to the New Church is respectfully solicited:—

I.

THE NEW-JERUSALEM MAGAZINE. Published monthly in Boston, Mass., at $2 per annum.

This Periodical,—now in the thirty-first year of its existence,—to which so many have heretofore acknowledged themselves indebted for aid, in their early efforts to comprehend the spiritual truths of the New Church, will preserve its essential character under the control of the Convention. Each number will contain an original Sermon, together with the contributions of experienced writers, in illustration of the leading truths of the Church, and such New-Church intelligence as may be deemed worthy of preservation for future use.

II.

THE NEW-CHURCH MAGAZINE FOR CHILDREN. Published monthly in Boston, Mass., at $1 per annum.

The title of this little work indicates its distinctive character. It is intended to subserve the important end of furnishing religious instruction for children. The words of the Lord — "*Suffer* little children to come unto Me" — are a plain intimation, not only of our duty to children, but of their readiness to "come unto Him" when permitted, or when he is truly presented to their minds.

III.

THE NEW-JERUSALEM MESSENGER. Published weekly in New York, at $2 per annum.

This periodical, which has now entered its fourth year, is intended to furnish a medium for the frequent interchange of intelligence between Newchurchmen scattered over our widely extended country, and a cheap and convenient means of dispensing a knowledge of the Doctrines, wherever an opening may occur. It is devoted to the elucidation of New-Church truths, and to intelligence from every branch of the Church, both in Europe and America. It therefore performs the uses of both a newspaper and a tract. Its aim is to sustain the interest of our brethren in things pertaining to the Holy City, and to awaken an interest in its behalf among those who are not yet acquainted with its doctrines.

SWEDENBORG'S WRITINGS.

The General Convention has also purchased the stereotype plates of the American translations of the following of Swedenborg's Works: "The True Christian Religion;" "Conjugial Love;" "Heaven and Hell." These plates, together with those of "The Liturgy, or Book of Worship," have been removed to the Convention's Publishing Depot, 215, Canal Street, New York. Editions of these works, and of such others as may be deemed useful, will accordingly be published hereafter in New York, and furnished at rates that will secure their distribution through all the avenues of trade. Orders for such works as may from time to time be announced are respectfully solicited.

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MEETINGS OF THE CONVENTION AND THE ASSOCIATIONS.

The GENERAL CONVENTION	at Philadelphia, on Wednesday, June 8, 1859.
The ILLINOIS ASSOCIATION	Chicago, Friday, Oct. 15, 1858.
The MAINE ASSOCIATION	Bangor, Friday, Aug. 27, 1858.
The MARYLAND ASSOCIATION	Baltimore, Thursday, Nov. 4, 1858.
The MASSACHUSETTS ASSOCIATION	East Bridgewater, Thursday, Oct. 7, 1858.
The MICHIGAN AND NORTH. IND. ASSOCIATION	Friday, Oct. 15, 1858.
The PENNSYLVANIA ASSOCIATION	Upper Darby, Thursday, Aug. 26, 1858.
GENERAL SOCIETY IN OHIO	Bellefontaine, Friday, Sept. 24, 1858.

NEW JERUSALEM MAGAZINE

AND

NEW CHURCH MAGAZINE FOR CHILDREN.

NOTICE is given, that the Board of Publications of the General Convention have engaged the services of Mr. GEORGE PHINNEY as publisher of the "*New-Jerusalem Magazine*," and of the "*New-Church Magazine for Children*." Mr. Phinney has taken rooms at No. 19, Winter Street, (up stairs). This is one of the most convenient and central positions that can be obtained in the city, and in the immediate vicinity of one of the largest publishing houses in Boston.

All communications intended for either of the above-named publications, and all payments, should be forwarded to Mr. GEORGE PHINNEY, No. 19, WINTER STREET, BOSTON; and subscribers are requested to inform Mr. Phinney, without delay, of any irregularity in the delivery of either of the Magazines.

Mr. Phinney intends to keep a complete assortment of the Works of Swedenborg, and of the Collateral Writings of the New Church. All orders for books will be filled promptly at the lowest rates.

The "New-Jerusalem Magazine" is issued monthly, $2 per annum, payable in advance. Each Number will contain an average of *at least* forty-four to forty-eight pages.

☞ All letters relating to business are to be directed to the Publisher, No. 19, Winter Street. Other communications may be addressed "*To the Editor*."

AGENTS FOR THE NEW-JERUSALEM MAGAZINE AND FOR THE NEW-CHURCH MAGAZINE FOR CHILDREN.

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